of the unity of all aspects is lost on the surface, the consciousness is plunged into engrossing, exclusive separate affirmations; but there too, even in the Mind's ignorance, the total reality still remains behind the exclusive absorption and can be recovered in the form of a profound mental intuition or else in the idea or sentiment of an underlying truth of integral oneness; in the spiritual mind this can develop into an ever-present experience.

All aspects of the omnipresent Reality have their fundamental truth in the Supreme Existence.

Thus even the aspect or power of Inconscience, which seems to be an opposite, a negation of the eternal Reality, yet corresponds to a Truth held in itself by the self-aware and all-conscious Infinite.

It is, when we look closely at it, the Infinite's power of plunging the consciousness into a trance of self-involution, a self-oblivion of the Spirit veiled in its own abysses where nothing is manifest but all inconceivably is and can emerge from that ineffable latency. In the heights of Spirit this state of cosmic or infinite trance-sleep appears to our cognition as a luminous uttermost Superconscience: at the other end of being it offers itself to cognition as

the Spirit's
potency of presenting to itself the
opposites of its own
truths of being—an abyss of non-
existence, a pro-
found Night of inconscience, a
fathomless swoon
of insensibility from which yet all forms
of being,
consciousness and delight of existence
can manifest
themselves,—but they appear in limited
terms, in
slowly emerging and increasing self-
formulations,